

when I had regained my recollection, I began to question myself as to the truth of what the old man had advanced. I could not deny it; no, not a syllable of it—I was conscious that it was true; I felt myself, for the first time, as a sinner; and determined to live more righteously. Alas! here again I erred; I was for substituting my own fancied righteousness for that blessed righteousness of my Saviour—building on a sandy foundation, which soon, at the first attempt of the enemy, tumbled down—need I say that I often endeavored to build again on the same foundation, and as often found my attempts fruitless. I now began to feel that God, who watches intensely all his creatures, pointed me, by the light of his Spirit on his word, to the Rock which is higher than I. I fled for refuge to the hope set before me—found pardon and peace, joy and grace; and I trust that I shall be enabled to set forth, wherever my lot may be cast, “the inextinguishable riches of Christ.”—*London Pilot.*

Intelligence.

REVIVALS.

STATE OF RELIGION IN THE REGION OF BUFFALO.—A succession of meetings has been held every evening for about two weeks in the Pearl street church in this city, which are attended with considerable interest. A spirit of inquiry on the subject of salvation has been awakened. The meetings are well attended and much solemnity and conviction pervades the minds of the people. A number of conversions it is believed, have occurred. The state of things is more interesting at the present time than at any former period.

The preaching has been principally by Rev. Mr. Lord, the pastor. Rev. T. M. Hopkins, is now assisting for a few days.

There is also an interesting state of things in the S. School of the First Church. At the last Sunday School Concert, five conversions were reported. Many others are said to be very serious and inquiring.

Dunkirk.—The protracted meeting recently held at Dunkirk, was attended with very happy results. A large number have been added to the Lord.

Fredonia.—A meeting commenced at this village a few days since. The influence of the revival at Dunkirk had extended to this church, and a good meeting is anticipated. Brother Orton is laboring with the pastor.

Lockport.—The following is the postscript of a letter received from Lockport, dated Jan. 17. “We are making an effort in a few days, with a small portion of the church, for the salvation of sinners. The Lord had appeared in mercy, and a few souls, we humbly hope, have submitted to God on the terms of the gospel. We still continue the effort. May the Lord make signal displays of his power and grace.”

Buffalo Spectator.—The recommendation of the Rev. Lucius Pratt (from the State of New York) who had been laboring with us very ably and faithfully for the last six months, we invited the Rev. Orson Parker, (an Evangelist, recently from the same State) to assist Mr. Pratt in conducting a protracted meeting which the church anticipated and which commenced Oct. 31, and continued 13 days.

The meeting commenced under discouraging circumstances, for the first four or five days little or no impression seemed to be made upon the congregation. It was not until the church had ceased to lean upon any other arm than the Lord's, and until Christians had begun to humble themselves, make confession of their sins, and plead the promise of God that the Holy Spirit should be sent to them, that the Lord was pleased to appear in all the majesty of his power, the hearts of professing Christians were melted, and impenitent sinners began to tremble. The anxious room was opened; 34 or 35 impenitent sinners attended the first anxious meeting, and all but four professed to have submitted to Christ before the meeting closed.

The work has been a great one, and one long to be remembered by the people of this place. At subsequent meetings of the Presbyterian church, 23 have united by profession and 10 by letter. There are some others who contemplate uniting, and there are many of the converts who were from other towns.

There has also been a handsome accession to the Methodist and Baptist churches, fruits of this revival.

At the close of the meeting in this place, there was another one held in Lenox, the adjoining town, which continued twelve days; it commenced under discouraging circumstances, and was quite similar in all its results to that in this place.

Considerable time having elapsed we have the privilege of saying that most of the converts conduct well; many of them have become active servants in the vineyard of the Lord.

Signed by J. R. Giddings, Lynds Jones, Samuel Hendrix, A. Bagley, Members of the Presbyterian Church. Jan. 15, 1837.

MADISON, OHIO.—A correspondent informs us that a protracted meeting has recently been held at Madison, Ohio, and 50 to 100 conversions were reckoned. Many of the converts have already united with the different churches.

REV. R. R. CRESSY, missionary at Columbus, O. writes a friend in New York, under date of Feb. 1.

“I have just had six anxious sinners, all in the morning of life, to converse with me upon the welfare of their souls. Two young men, I think, have recently been converted.”

REVIVAL IN ABERDEEN, CONN.—A brother residing in Pomfret informs us, that a work of the Holy Spirit has been progressing for more than three months among the people of the parish of Aberdeen in that town. A goodly number of souls are hopefully converted to the faith of the gospel, but none have as yet united with any church.

By a letter from the Literary Institution at Suffield, we also learn that interesting meetings are granted to them, and one or two have found the Saviour precious. Will the pious friends of the Institution suffer us to bespeak a union of their fervent prayers with those of the Principal, “that they may see still greater displays of God's power in the conversion of sinners.”

REVIVAL IN SHARON, CT.—A letter from a friend in Sharon, bearing date 8th inst., states, that a very pleasing revival had been in progress about four weeks in the first Ecclesiastical Society in that town, under the pastoral care of Rev. Mason Grosvenor—that twelve or fourteen had at that time been hopefully converted. About fifty attended the meetings for religious inquiry, and there was a cheering prospect for an extensive work.—*Rel. Intel.*

NEW YORK CITY.—The interest in the subject of religion, continues in our city. Large numbers are awakened to their eternal interests, and the gospel is still preached in very many churches with unwonted frequency and power, and not a few individuals have believed and turned to the Lord.—*Evangelist.*

WESLEYAN UNIVERSITY.—We have the delightful intelligence from Dr. Fisk, that a gracious revival of religion is now in progress among the students of Wesleyan University, several of whom, since its commencement, have been converted to God.—*Idem & Jour.*

WILTON, ME.—The Lord is favoring us with some indications of his mercy on this circuit. Thirty or more of precious souls have, within a few weeks past, been hopefully converted; and our prospects, for an extension of the work are somewhat encouraging.

Jan. 29, 1837.

RUFUS C. BAKER.

REVIVAL AT SEA.

Extract of a Letter from Capt. Hoyt, Master of the barque Oberlin, to the Editor of the *Salters Magazine.*

BRISTOL, ENG. Oct. 21, 1836.

“Dear Sir,—I did not think it best, when I was last in New York to communicate any particulars of the good work on board the Oberlin, on my last voyage to China, for fear it might appear like boasting, and for fear that hopeful converts might not hold out. Some of these men I have with me on the present voyage, and of some others I have information, and feel that I can now speak with some confidence, that the work on board my ship was indeed of grace. When we left London for Canton, we numbered sixteen souls in all, but I could not perceive any thing like piety in any of them except two. They were a wild and wicked set of young men, active in their duty, and active in sin. Tracts were distributed among them, books were loaned them, the Bible was read and worship was maintained. But no change was manifest on the passage out. While at Canton, the men behaved well. Our good and kind minister, Mr. Stevens, was often with us, and gave them much good advice, besides distributing Bibles, and other good books among them. His kind manner won their affection; they appeared to be very fond of him, and said he was not a proud and stiff man that was afraid he should try his hands, if he came on the forecastle. I trust his counsels and his prayers were not unavailing. On the passage home, our cabin was partly filled with good men, and was so much crowded for room, that evening prayers were attended in the cabin by the officers only; but I had told the men on the passage out, that when any of them wished to make inquiries on the subject of religion, to come to me without embarrassment. Nothing, however, occurred until we were near the Cape of Good Hope. We there experienced a heavy gale of wind, with much rain and most severe lightning. It was a solemn time to me, as I looked around on my crew as the flashes of lightning illumined the night, standing with the rain beating on me, hoping that I should not pass off from the minds of the crew as a mere did, and praying that the Lord would cause his thunder to speak to their hearts. While this was passing through my mind, a sudden flash almost blinded my eyes for several moments, and, as I afterwards learned, struck (not the ship,) but the heart of a man at the helm. Then, at the wheel, he made a covenant with God, and engaged to be no longer a slave to sin. His views of his own sinfulness were very deep, but he at length found peace in believing.—The others saw the change in this man, and were greatly moved, and shortly after another came and joined us at prayers, sweeping and confessing himself a great sinner. Another and another came, and soon we were obliged to clear away and make room for them at our hour of prayer. How much was I rejoiced when I saw seven of my sailors on their knees as penitents; and I fully believe that all but one of them have received an evidence of the pardoning and sanctifying power of God, and will hold out to be useful members of society, and faithful to God and man. I hardly expect ever to enjoy more happiness than we did after rounding the Cape of Good Hope, till we arrived home—all was love—all were looking to Christ. Perhaps some may ask, whether the ship's duty was not neglected during this time? I answer, no; it never was done better; and while we endeavored to serve God, we were not unmindful of the duty we owed to our owners, nor neglectful of the property entrusted to our care.”

BOSTON RECORDER.

Friday, March 3, 1837.

TO THE PUBLIC.

The avowed object of every religious newspaper is, to diffuse religious intelligence; to awaken and gratify a spirit of inquiry into the measures adopted for the enlargement of Zion, and the success which attends those measures; to keep open before the public eye, the whole field of Christian effort; to make known what has actually been accomplished, and what still remains to be done; and to urge, by all proper motives, the early fulfillment of the ascending Saviour's last injunction on his disciples.

In aid of this object, the “religious newspaper,” opens its columns to the free discussion of important topics connected with the “conversion of the world,” to original and selected articles that have a bearing on the promotion of vital godliness in the church; on the increasing spirituality of believers, and on the immediate conversion of sinners.

And, in aid of this object, it puts on record the passing events of the political world; furnishes a summary of intelligence in regard to the movements of the civil governments of the earth; the aspects of the times in our own country, and the progress of the arts and the sciences, at home and abroad. For it cannot be questioned, that all these subjects are very closely connected with the progress of the “stone cut out of the mountains without hands.”

It belongs not to this department of labor in the cause of Christ, to enter into controversy with religious sects; nor even to “contend earnestly” for the “form of sound words,” or the great doctrines of religion; this is a province that belongs by right, to another class of writers and of readers, than that whose improvement and edification are contemplated primarily by the religious newspaper. Fervently as the Editor of a weekly periodical ought to love, and firmly as he ought to maintain in his proper sphere the fundamental principles of the gospel, this is not the arena on which to evince his skill, or exert his prowess, against the antagonists of those principles.

It was the chief object of the “Recorder,” at the time of its establishment, to communicate “religious intelligence;” to detail the plans and operations of benevolent associations; to exhibit the progress of the church toward that supremacy over the kingdoms of the world, which is assigned to her by the “spirit of prophecy.” And that object has at no time been lost sight of during the twenty-one years of its existence; nor can it be lost sight of in time to come. It is an object too dear to the heart of Christian benevolence; and too closely connected with the prosperity of Zion, to be thrown aside for the admission of discussions more remotely bearing on the honor of Christ. It is our wish to preserve a fair record of all the wonderful works of God toward his church and the world; to mark the instrumentalities that he honors in the advancement of his cause; and to develop the great principles of all successful movements on the part of his people. And this will be our aim.

We have fallen upon trying times. And we venture to say, they are not more trying to any class of men, than the conductors of the religious press. The state of the public mind is peculiar. It is not only religiously excited, but already distracted by the reiterated cries of “Lo here, and Lo there,” from every quarter; one has discovered that all which is precious in Christ, is wrapped up in one object of benevolence; and another is equally sure that the jewel for which a man should sell all he hath is found in some hitherto unexplored field; and a third is positive in affirming that the favor of God can follow no man who wears not the distinctive badge of the party with which he himself happens to be connected. Diversities of opinion, and rivalries in action, such as these, throw

an amount of responsibility on those who manage the press, that can be fully understood by themselves alone.

It will be the aim of the Recorder, to stand aloof from questions that engender strife; and have to do only with those matters that tend to godly edifying. Whatever the cause of truth and righteousness demands of us to say, on any subject belonging to religion or morals, we shall fearlessly say; but will not be driven into controversies, which serve to perplex and bewilder the humble mind that in simplicity inquires, “Lord what wilt thou have me to do,” and which serve equally to draw away the strongest mind from the single and urgent duty of consecrating its entire energies to the promotion of vital godliness throughout the whole range of its influence.

We hope for increased patronage; for a candid bearing with our unavoidable mistakes; for a liberal and firm support in our efforts to promote the holiness of the church; to extend her limits; and draw forth her resources; and for the prayers and cordial co-operation of all who love the Lord Jesus Christ. S.

ANNUAL CONCERT FOR COLLEGES.

A union meeting was held in Park street church, on Thursday evening last, for prayer, in behalf of the colleges and literary institutions of our land. The meeting was opened with prayer, and reading the sixty-second chapter of Isaiah, by Rev. Mr. Winslow. After singing, another prayer was offered by Rev. Mr. Boies. The hymn,

“How beautiful are their feet,
Who stand on Zion's hill,”
was sung, and followed with an address by Rev. Dr. Cogswell; a copy of which has kindly furnished us.

Revivals of religion in our literary institutions, on account of their glorious effects, must be a subject of deep interest to all the friends of Zion. Who then, that has the love of God shed abroad in his heart, can contemplate the Annual Concert of Prayer in behalf of our Colleges without intense emotions and fearful anxiety in respect to the results of these occasions? That they may be pious seasons should be the fervent, importunate and persevering prayer of all who have access to the throne of Divine grace.

Permit me to call your attention for a few moments to some of the reasons why revivals of religion in our colleges are desirable, and efforts should be made to promote them.

1. The number of young men connected with these institutions is very great, while most of them are in an unconverted state.

There are in the United States eighty eight incorporated colleges or universities now in operation to a greater or less extent, having in their academic department about 7000 students. Probably more than one fourth, or nearly two thousand, of them are pious. These individuals, however, need greater sanctification. Revivals of religion will have a tendency to promote this—to elevate the piety of all those, who come within their happy influence. And probably about 5000 of these beloved youth are still in an unconverted state, “having no hope and without God in the world,” and are therefore the way to eternal destruction. Human efforts alone are inadequate to save them. They must perish, unless God interpose by his grace. Who then will not pray for the conversion of these dear youth, each soul of whom is infinitely more valuable than the whole world, and destined to eternal weal or woe? Who will not wrestle on their behalf with the Angel of the covenant, and say in the language of prevailing Israel, “I will not let thee go except thou bless them.”

2. The young men who are educated in colleges will have a powerful influence on the community.

This remark is true, whatever their profession or business in life. They will be more than ordinary individuals, and consequently, their influence on society will be great. In colleges are educated not only ministers, but also legislators, judges, lawyers, physicians. Every one who receives collegiate honors will affect by his opinions and example, at least a thousand souls around him. These institutions will, therefore, be fountains of corruption and death, or of purity and life. How important, then, that “holiness to the Lord,” be inscribed on all his halls of science, that these fountains be pure, sending forth healthful streams to make glad the city of God. But should the Holy Spirit be withheld from them, they will be like the mountains of Gilboa, having no dew nor rain. Prayer, therefore, should be made without ceasing for the churches unto God that those who enjoy these advantages may be holy men, and thus prepared to exert a holy influence.

3. The number of those who enter the Christian ministry will be greatly increased by revivals of religion in colleges.

The number and proportion of graduates who have entered the ministry in this country since its settlement, have been, according to the Triennial Catalogues, as follows, viz. from 1620 to 1720, one hundred years, there were graduated at Harvard and Yale Colleges 814 individuals, of whom 436 entered the ministry, that is, more than one half; from 1720 to 1770, fifty years, there were graduated at Harvard, Yale, Princeton, Brown, and Columbia colleges, 3197 individuals, of whom 1135 entered the ministry, that is, little more than one third; from 1770 to 1810, forty years, there were graduated at Harvard, Yale, Princeton, Columbia, Brown, Dartmouth, Dickinson, Williams, Union, Bowdoin, Middlebury and South Carolina colleges, 7103, of whom 1418 entered the ministry, that is, one fifth; from 1800 to 1810, ten years, there were graduated at the colleges above named 2792, of whom only 453 entered the ministry, that is, one sixth part. Not a single clergyman was educated at William and Mary college, Virginia, during the 20 years preceding 1818. Since 1810, about which time the benevolent enterprises in this country commenced their operations, the proportion of graduates who have entered the ministry has been increasing. This thought is worthy of particular consideration. Probably more than a quarter of those who pass through a collegiate course of education at the present time will engage in preaching the gospel. But a far greater change must be effected in this respect in order to attain to the blessed state of the early days of this country. Revivals of religion in our colleges must be greatly multiplied and extended. In this way, thousands might be secured for Christ and the church in the ministry, and speedily too, and comparatively with little expense. These thousands might preach the gospel to as many millions of people, and be instrumental in the salvation of great multitudes of undying souls. Let, then, every one who has an interest at the throne of grace, pray particularly for revivals of religion in our colleges, that the precious youth connected with them may be converted to God—pray the Lord of the harvest, that he will raise up, qualify and send forth, laborers into his harvest, that the earth may be gathered.

4. Through the blessed effects of revivals of religion in our colleges, their design will be better answered.

The true intention of these institutions is to promote piety, virtue and knowledge, and the last as subservient to the others. This appears evident from the

charter and constitution of them. Nearly all the colleges in this country have been established by pious men, having specially in view the education of young men for the ministry. President Edwards the elder, in his account of the revival of religion in New England in his day, remarks; “I would say in general, that it appears to me, that care should be taken more or less, that those societies” (colleges) “should be so regulated, that they should, in fact, be nurseries of piety; otherwise, they are fundamentally ruined and undone, as to their main and most essential end. They ought to be so constituted, that vice and idleness have no living there; which are intolerable in societies where the main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus. If we pretend to have any colleges at all, under any notion of training up youth for the ministry, there should be some way found out that should certainly prevent its being thus. There is a great deal of pains taken to teach the scholars human learning; there ought to be as much and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness. If the main design of these nurseries, is to bring up persons to teach Christ, then it is of the greatest importance, that there should be care and pains taken to bring these that are educated to the knowledge of Christ. It has been common in our public prayers to call these societies the schools of the prophets. And if they are schools to train up young men to be prophets, certainly there ought to be extraordinary care taken to train them up to be Christians. And I cannot see why it is not on all accounts fit and convenient for the governors and instructors of the colleges particularly, singly and frequently to converse with the students about the state of their souls.” Such were the views of one of the most eminent divines who ever lived in this or any other country; and such evidently is and ought to be the principal design in the establishment of our colleges.

5. God does hear and answer prayer.

He has said, “Ask, and it shall be given you,” and he has expressly promised the Holy Spirit to them that ask him. That God has answered prayer, offered for our institutions of learning is strikingly manifest. His declaration has been very fully fulfilled, “Before they call, I will answer, and while they are yet speaking, I will hear.” In some instances, revivals have commenced on the very day of the Concert. The Lord has been present by the special influences of his Spirit. In a single revival at one of our colleges about one hundred and twenty individuals were hopefully converted to God. Since the establishment of this Annual Concert of Prayer, in 1823, glorious things for Zion have been accomplished, through the effusions of the Holy Ghost—much talent and influence have been consecrated to Christ and the church. What a powerful motive to prayer is the consideration, that God heareth and answereth the supplications of his people! Let us then pray in faith and hope, for revivals of religion in our literary institutions—pray till the blessing come. “What things soever ye desire,” (according to the will of God) “when ye pray, believe that ye receive them, and ye shall have them.” And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.”

Dr. Cogswell was followed by Rev. Mr. Blagden, who said that colleges were so much excluded from the view of most people, that it was difficult to produce correct impressions respecting them. He would therefore follow out the thought already presented, and suggest some additional motives for prayer for revivals of religion in colleges. He dwelt at considerable length upon the importance of a high standard of piety in colleges; and showed the great influence it would have upon the whole course of a minister's life, in forming his character, and producing habits of activity, for the good of others. The high standard of piety, formed by revivals of religion in colleges, would send forth a set of men, deeply imbued with the spirit of their Master, and prepared to follow the example of Him, who “went about doing good.”

He also dwelt upon the incidental influence which a high standard of piety in colleges, exerts upon the leading minds of the nation, educated there; and showed that the interests of literature even, could not be sustained without the influence of religion; advertising to the example of the University of Virginia, founded by Mr. Jefferson, with the express design of excluding all religious influence. This experiment had failed. Though at first opposed to religion, the professors and students had become so well convinced that order and regularity could not be maintained without religion, that they had petitioned and obtained the appointment of a chaplain.

Finally, he said the situation of young men in colleges afforded peculiar facilities for producing religious impressions. There old associations are broken up; and they are placed under new circumstances, calculated to make them feel greater personal responsibility. They live secluded, with meditative habits; which gives a power to silent thought, in these seminaries, which is not to be found amid the bustle of the world. Therefore, we ought to pray earnestly, that these youths may be kept from the temptations with which they are surrounded, and that these advantages may be blessed to their souls.

After prayer and another hymn, Rev. Pres. Wheeler said the relation which the church sustains to the business of education was not appreciated. Last year, we had a literary convention in the state of Vermont. One of the judges of the Supreme Court, read a dissertation, on the history of legislation with reference to education, in the course of which, he arrived at these two important results:

1. That, in the course of legislation on this subject, all efforts for universal education took their rise in Protestantism.

2. That all legislation in relation to universal education and common schools, had originated with the colleges. So far from its being true that the common school system lies at the foundation of universal education, the contrary was the fact. All efforts for the diffusion of knowledge among the mass, had originated in the colleges.

“I have been stated in the New York Observer, and copied into some other of the religious newspapers, that the Concert was established by the American Education Society in 1826; but this is not correct. It was established in 1823, as will appear from the following Circular, issued by the Agent of that Society.

“The History of the Church of late years shows that God delights to bestow great blessings in answer to the prayers of his people. Among the most interesting proofs of this are the frequent and powerful revivals of religion that have taken place in our Colleges. A concert of prayer for this special blessing has been observed on each Sabbath morning in many of the Colleges for several years past. That this object may be more deeply and extensively felt, not only at the Colleges, but among ministers and Christians generally, a number of the friends of Zion have agreed to meet on the 25th day of February, 1823, at a season of fasting, and special united prayer, that God would pour out his Spirit on the Colleges of our country, in this special blessing has been observed on each Sabbath morning in many of the Colleges for several years past. 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POETRY.

A DOMESTIC PICTURE.

Fondly familiar is the look she gives
As he returns, who forth so lately went;
For they together pass their happy lives,
And many a tranquil evening have they spent
Since, blushing, ignorantly innocent,
She vowed with downcast eyes and chaste hue,
To love him only. Love fulfilled, but lost
His deep repose; and when he meets her view,
Her soft look only says:—"I trust—and I am true."

Scattered like flowers, the rosy children play;
Or round her chair a busy crowd they press;
But, at the father's coming, start and fly,
With playful struggle for his loved caress.
And jealous of the one he first may bless,
To each a welcoming word is fondly said;
He hands and kisses come; life up the less;
Admires the little cheek so round and red,
Or smooths with tender hand the curled and shining head.

Oh! let us pause, and gaze upon them now.
Is there not one—beloved and precious boy?
Worth a bright smile upon his open brow,
And sweet fond eyes, brim full of love and joy?
He, whom no measure of delight can cloy,
The darling and the darling of the set;
He, who, though pleased with every passing toy,
Nought so dear as his mother's love he would not part;
Never a gentle word or kindly deed forgot?

And one, more fragile than the rest, for whom,
As for the weak bird in a crowded nest,
Are needed all the fostering care of home
And the soft comfort of the brooding breast;
And who hath of the couch of sickness part?
On whom the mother looks, however first to be a little
With tenderness intense, and fear supprest
Who the soft patience of her anxious eye
Blends with "God's will be done,"—God grant thou
mayst not die!

Miscellany.

LETTER FROM THE WEST.

Dear Sir,—If I am to give credit to the statement of those who have recently come from New England, there is an increasing desire manifested, to emigrate from that country to the West.

Now sir, it may seem strange that one who loves the West, and is willing to spend his days here, should raise a note of warning against the spirit of emigration in others; but duty and candor impel me.

I am not supposing that it is the duty of none to emigrate, or that many individuals may not be essentially benefited by the change; but that this will be the general fact, is problematical.

Take for instance the Western Reserve. A farmer owning an industrial farm of some 100 or 200 acres in New England is very desirous of selling. So are his neighbors—the chance is small that he can sell at all, and if he does, it must be at a low price, for ready cash. But he sells, and comes to the West, believing that some \$1000, \$2000, or \$3000, will be his.

He comes here, full of hope and expectation, and looks around,—enquires for good society, and convenient location for religious worship, schools, mills, merchants, and mechanics, and a healthy situation.

Should he find a place for sale that suits him, he learns to his surprise, that the owner is just as sensible of these advantages as himself, and if he will enjoy them he must pay for them; that there is less magic in the offer of ready cash here, than in New England, and is disappointed at the high price demanded.

He enquires for cheap farms, and learns that in this country as in New England, if he will go into the outskirts of some town, with no leading road through it, he can buy very good land comparatively low, but that as an offset he must put up with a small and very considerable distance to his place of religious meeting, and very likely with indifferent, and ignorant neighbors.

If he decides to remain, he must graduate his purchase by his means and his taste; if he is suited in price, he must be content to endure many inconveniences; if suited in other things, he must be equally content to pay well for them.

Perhaps I shall be asked, what are the prices of farms in this country? I reply from \$10, to \$50 an acre.

Very little wild land is now sold short of \$30.00, and most of it is as high as \$10.00 per acre.

Very few farms, with partial improvements, and indifferent buildings, can be purchased short of \$15, and in most cases \$20 or \$25 an acre are demanded for farms in tolerable repair, with no partial improvements.

The rise of farms within three, or four years even, has been great, and if we can reason from the prices of property within the last 50 years in New England, the "rise of land," so called, and so on improvements made, is nearly at an end. I do not see how there can be a permanent advance upon present prices, and a depression of the price of farming produce, would result in a corresponding fall in that of land.

Let no farmer come to the Western Reserve, hoping to purchase land so that his property will advance materially and permanently in its estimated value. The time for such purchases has gone by.

Perhaps a price current of farming produce, may gratify your tastes, as they can compare it with their own.

not relinquish at once the idea, both on their own account, and that of their children. At least, these are honest and candid views, expressed by one who has witnessed the circumstances of thousands, who have emigrated from New England to the West.

Yours truly, L. C.

From the Star of the East, printed at Smyrna.

DIALOGUE

Between a Turkish Cafet and a Christian Coffee Shop.

Sometime in the year of our Lord 1836, and of the Hegira 1252, (but on what occasion or where we are not bound to say, even for the benefit of those who did not comprehend the letter of Said Effendi in a former number) a Turkish Cafet or coffee shop, passing by where a man called Christian, sold the same beverage, called with various intoxicating drinks, the following conversation ensued.

Turkish Cafet. Good morning to you, Sir.

Christian Coffee Shop. Welcome to you.

T. C. How do you do? Are you well?

C. C. S. Very well, thank God, and you yourself, Sir?

T. C. Christian, I have come down the hill this morning to unobtain my heart on a subject which deeply interests me.

C. C. S. Speak out, brother, speak freely.

T. C. I have been reading some portions of your sacred books; in particular, your ten commandments; the sermon on the mount; the exhortations of the epistles, etc. and I have serious thoughts of embracing your system of religion.

C. C. S. However, first to be a little better satisfied of its effect on your practice, and how far it will be required of me to change my habits of life.

You know I am a great lover of quiet, and the noise of Ramadan is rather annoying; I hear in my neighborhood, one angry or boisterous word. Tell me, I pray you, what is the cause of those frequent outcries which I so frequently listen to, from within and around your door.

As they occur more especially by night and on your holy days, I have supposed it might proceed from your religious worship.

C. C. S. Oh no, brother, I am sorry to say they are only the song of the drunkard and the cry of the quarrelsome.

T. C. "The drunkard!" You shock me, Christian; I had read in your Scriptures, "Be not drunk with wine, wherein is excess," and how you were a temperate people.

C. C. S. This inconsistency is to be lamented; but you must know that we have been so long under Mohammedan rule, that our Greek nation has become benighted and corrupt. You must look to "enlightened Europe and America" for examples.

Sides, though it is a matter of no great consequence, we do not so much transgress the letter of the precept which you quote. We are seldom any thing more than merry from our wine.

T. C. "Mohammedan rule!" Have not the followers of the Prophet from his days until now, set an example of temperance, by abstaining from wine?

But tell me, I pray you, whence comes this intoxicating drink which you use, and who are these men of foreign speech and garb, that have collected such a mob around them?

C. C. S. They are English and American sailors, who have come ashore from their vessels, and have become intoxicated with liquor imported in a great degree from America by Frank merchants.

T. C. Good Christians of enlightened Europe and America! Fare you well. Until I find something better than this in the practice of Christians, I shall not return to my religion, my five seasons of daily prayer, and my simple beverage of coffee and sherbet.

While all this is doing, however, every thing is as quiet as a summer's lake. With the exception of a few temperate sailors, and philanthropists, nobody complains, that the people are first finished by the manufacturers, and then slowly tortured to death by the vendors of strong drink. The government stands and looks on, with indifference merely, but the starving millions themselves "love to die it so." The Chancellor of the Exchequer, in presenting his annual budget to parliament, exults when he comes to the item of *Irish excise*, and is cheered by the ministerial benches; while every body, both in and out of parliament, exults in the prospect of the degradation of the sister island; and all the wisdom of Whig and Tory cabinets, as they successively come into power, is baffled and foiled, as soon as it crosses the channel. It never seems to have occurred to any administration that it is impossible for such a country as Ireland to flourish, so long as the demagogue of intemperance is left to sway his sceptre over it, and it is garrisoned and trodden down by his myrmidons.

The statistics of intemperance in Ireland are so much like those of our own country, and of every other country, where it prevails, that a rapid glance at some of the most striking features is all that justice to the subject seems further to require. There, as well as every where else, the use of strong drink inflames the blood, scorches and sears the delicate organs of digestion, generates the most painful diseases, and renders man a prey to the most distressing and hereditary diseases.

The substance, begets idleness, pours gall and hemlock through all the channels of domestic fellowship, metamorphoses husbands and fathers into imps and reprobates—weakens the intellect, and renders man a prey to the most distressing and hereditary diseases.

The documents on which I chiefly rely, to bear me out in these strong statements, are contained in the *Parliamentary Evidence on Drunkenness*, taken before a very respectable Committee of the House of Commons, in the month of June and July, 1834. This was after the most complete and accurate investigation made, and made considerable progress, chiefly in the north of Ireland; and since then, vigorous efforts have been made, by a few individuals, to carry forward the work; but from all the inquiries I could make, when I was there, a very large quantity must be put down to the score of *ill-distribution*, which no vigilance of the government has yet been able to suppress. In the Parliamentary papers for 1828, it is stated, that at a period when 3,000,000 of gallons were charged with duty, 10,000,000, in opinion of the Revenue committee, were really made. In another case, subsequently to this, where 6,000,000 were charged, it was believed 12,000,000 were distilled. For some reason, however, which does not appear, Professor Edgar, whose report was made in 1828, estimated the private distillation, in 1828, at only 2,500,000 gallons, which, added to the 10,000,000 paying duty, makes 12,500,000; and this, by the addition of the small quantities of spirits, raised it to at least 14,000,000. The cost, to the consumers, could not have been less than 9 shillings per gallon, or £6,300,000 sterling. At the annual meeting of the Temperance Society in Dublin, held on the 19th of August, 1835, it was stated, by John Mackay, Esq., that not less than seven millions of pounds was expended on whiskey, in 1833. Taking this as a fair estimate, of the present consumption, in Ireland, the annual cost of liquid fire which goes down into the veins, and up to the throne of reason, is \$35,000,000.

But this is not all. In 1836, there were 245 brewers in Ireland, whose consumption of malt was 1,829,567 bushels. The product of this,

must have cost the consumers from three to four million of dollars—so that, including wines, large quantities of which are drunk by the higher classes in Ireland, the aggregate cost of intemperance must exceed \$40,000,000. Now suppose this money were thrown into the Irish channel, the loss would amount, in ten years to \$400,000,000! It is strange, that there are two million and a half of paupers in Ireland. The wonder is, how any thing can still be left to consume, by those torturing fires, which have so long ravaged the island.

But where do the 14,000,000 gallons of ardent spirits come from? What substances in nature are put to the torture, in order to fill these fountains, and furnish these perennial streams of liquid poison? Not the vineyards of France and Italy, nor the cane-crofts of the West Indies, nor the fruits of the orchards; but the staff of life itself. Yes, the grain, the bread which should feed the famishing millions of Ireland, is taken from their mouths, and converted into a fiery liquid, to madden and torture them, and as a body to them, I am not able, at this moment, to put down the average product in whiskey, from a single bushel of grain. Four gallons, however, I believe, is rather above, than below, a fair estimate. Reckoning it at four gallons, it takes 3,500,000 bushels of bread stuff, to make 14,000,000 gallons of "liquid fire and distilled damnation." To this add the 1,829,567 bushels of malt, which the brewers consume, and you have 5,329,567 bushels of grain, from the annual produce of the Irish soil, thrown into the fire before the eyes of those who are dying for want of it! That is the distillery of the brewers of Ireland actually take between three and four bushels of rye, barley, and other grain from every family in Ireland, and having converted all this nutriment into poison, send it back to torture and kill them!

Is this the real life in a manner that cannot fail to instruct, while it teaches most impressively that real independence consists in having the means of subsistence in the family of the individual?

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